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ng Kong's rooftop children . . .

day they sit on the streets and beg for coins while ir parents hunt for work of any kind. In the evening y go home to their miserable rooftop shack. See ge 2.

In this issue—

- *Hong Kong: City of Contrasts*
- *Why Liturgical Worship*

The busy harbor of Hong Kong

HONG KONG: *City of Contrasts*

By R. A. Syrd

HONG KONG — ISLANDS and mountains and deep bays, with its ships and boats of mixed vintage anchored to discharge or take on cargo or plying the waters of the bay . . . ships under every flag of the world entering the harbor . . . junks with their majestic sails—a link with "Old China" . . . ferries plying back and forth from Hong Kong to Kowloon, carrying thousands of passengers to and from school or business . . . little sampans wriggling their errant ways between the heavier shipping.

Hong Kong is not only a city of beauty; it is an industrial and business center. As a free port it has become the crossroads of the commerce of the world, an open door between Red China and the rest of the world. Tycoons become rich on the exchange of goods from East and West, and lesser middlemen chase back and forth stirring up business between buyer and seller from any nation or region.

Manufacturing plays a big part in the commerce of Hong Kong. There are large factories, operated with W ern efficiency. There are little mills shops in homes or apartments. Th are little shacks where handwork h the refugee family eke out a sca living, the high cost that refug from Communist China have had pay for their freedom.

There has been a great deal change in the city since I was here in 1952. Large new buildi have been erected. There is more b ness on the streets. Traffic bottlene

In this issue...

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Dr. Syrdal, executive secretary of the Board of Foreign Missions, is currently on a trip through the Far East. We will be bringing you more articles from him on our missions in this area.

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the same consternation as they
the United States.

s a busy city. Across from my
I have seen tailors and factory
rs working until 11 o'clock at
People living in little roof-top
on neighboring buildings con-
their menial work, washing
s or ironing, until late at night,
o get up early in the morning
y on their work. Labor is cheap,
very hour counts in earning
h money to feed and clothe a

lieve that it is the milling multi-
of people that impress the visitor
Hong Kong, including the Is-
Kowloon, and the New Territory
ing to the edge of Communist
, contains only 391 square miles,
which are habitable. But most
3½ million people live in an
f 12 square miles. Originally
less than one million inhabi-
Kowloon has swelled to the pres-
ure because of the influx of refu-
nost of them penniless. This is
blem of the city—and the prob-

gton Street in Hong Kong.
bottlenecks cause the same
ernation as in the United

lem of the missions which have come to help alleviate the sufferings of the people and to minister to their spiritual needs.

People live everywhere. They have crowded into old industrial and business properties; they have filled every nook and corner as they have divided and sub-divided rooms to give every family a little cubicle. They have built shacks of scrap lumber, tarpaper, paper, and cartons along the mountainside, away from water and sanitation. Again and again fire has swept through these dwellings, making the penniless, homeless people once again objects of the charity of the people of Hong Kong.

The government must be given credit for attempting to cope with an impossible situation. It provides housing in the form of large, tenement-type apartment buildings, but as the shacks are emptied by people moving into government-constructed quarters, more people than ever crowd into the shacks they have left behind. Refugees enter the city at the rate of 100 a day.

I visited a Christian woman living in a tarpaper and wood shack, about five by seven feet in size, located on the rooftop of one of the downtown buildings. Three feet away was another little shack in which a tuberculous mother had recently given birth to a baby. The child was lying listless and uncared for on a bed of wood slats. The mother was already out trying to make a living for herself and the baby.

These are the people we are trying to help. There are many of them. They have come here with needs so great that they cannot be exaggerated. They are receptive to help, both physical and spiritual.

In a future article I will describe the life of the Church and the missions in the colony of Hong Kong.

This woman and her two children live in a wretched rooftop shack. She has no way to provide food and clothing for her children.

The visitor to Hong Kong is impressed most by the multitudes of people. Refugees enter the city at the rate of 100 a day.–

The second in a series on worship

by Rolf D. Brandt

Why Liturgical Worship

In the first article of this series we sought to determine the Bible meaning of the word "worship" as it applied to our individual relationship with God. We found that the word described the sense of unworthiness before God the Worthy One and the Desirable One, a sense arising from our awareness of sin when in His presence. The word also included a desire for God, and a joy in discovering that God was approachable in Christ. The worship of a Christian, therefore, came to be expressed in childlike fear, love, and trust in God, and in communion as well as communication with God.

But this worship cannot be kept in a test-tube as *individual* worship. If we fear God we will do His commandments, and they deal with others. If we love Him we will love those whom He loves, and seek to win for Him those who do not know Him. And trust in God involves prayer to God, and that in turn involves praying "for one another," yes, even praying "for those who persecute you. It involves using the salutation, "Our Father." And surely communion with God as members of the body of Christ involves communion and mutual contact between the members.

To this end Christ established His Church, as invisible as faith, and yet evidenced by the fruits of true faith in Christ, or, more exactly, by the presence of the Means of Grace by which true faith and its fruits are brought into being. Thus the Lutheran Church, in Article VII of the Augsburg Confession, defines the Church as "the congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered." Article VII goes on to say: "And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike." This we must remember, and keep ourselves free from yokes not fashioned by God.

When we speak of yokes, we are not speaking of wings! We mean, there are symbolic things, acts and words which can be of great value and comfort to us as we seek to worship, to bring to God our very best. In order to do this in the best way, Christians will strain every nerve, range the breadth of humanity, search back to the beginning of the history of the worship of the true God, even reach toward heave borrow the revealed songs of the angels and o people of God in the Church Triumphant.

Very early in such a search, Christians will dis things to avoid as well as things to emulate. Fo stance, both Cain and Abel used symbolic things acts in worship. Cain was not rejected becaus "dressed up" his worship, but because he defie message of the Savior which his father and mothe taught him of offering the fruits of the ground boastful results of the work of himself, a man of His brother Abel sought a symbol that would c mind his reliance on One who would give His l his stead, and this symbol and worship and liturg accepted.

By Noah's day forms of worship were well e established among the faithful few so that he appa understood without explanation which were the and the unclean animals.

By the time of Joshua the children of Israel had at Mt. Sinai, and had there been instructed in a nacle service leading them to know, to revere, t and to trust in the Savior who was yet to co great detail, and four times repeated, the Lord specified colors: red (sacrifice), blue (heaven), (royalty), white (righteousness), for the outer a ner veils and the high priest's garments. He sp materials: wood (humanity), gold (deity), silve demption), brass (judgment), linen (righteous

He specified things to be made: boards overlai gold, the brazen altar, the laver, the golden stick, the altar of incense, the ark. He determin relative position of these things, and the acts that be done at them. We remember, for instance, the from the brazen altar spilt on the mercy seat m wood overlaid with gold, containing the tables law, so that in symbolism we see God looking upon the commandments broken by man, bu carried by the Godman, and seen through the a blood of the covenant.

And what does the New Testament call the who served in the temple, and the acts they makes use of the term "people-works," a dual w noting service of worship to God and service to fellow-worshipers to aid them in worship. An

word did St. Paul use to denote this "ministry"? *rgia!* Liturgy!

this liturgy David and the psalmists added bands, stras, companies of priests and massed choruses of e. Versicles and responses were rehearsed and used. ubtedly a well-rehearsed choir of children ushered ord Jesus into the gates of Jerusalem on the Palm ay of His entrance. And to this day in our church- hear the benediction prepared for Aaron, the high priest.

did not the prophets inveigh against these dead ? Not the forms, but the people that used them. iah, chapter 1, God declares His abomination of offerings, temple attendance, assemblies, feasts, hs, prayers. And why? "Your hands are full of ." Obviously God cannot stand acts of repentance repentant people. Surely, it breaks His heart to people honoring Him with their lips while their are far from Him.

what of liturgy in the New Testament? Did sus say, John 4:23: "But the hour is coming, and is, when the true worshipers will worship the r in spirit and truth, for such the Father seeks to ip him"? Are we not now freed from bondage? of Paul's words in Galatians 3:23-38? "Now be- aith came, we were confined under the law, kept restraint until faith should be revealed. So that w was our custodian until Christ came, that we be justified by faith. But now that faith has come, no longer under a custodian; for in Christ Jesus e all sons of God, through faith. For as many of s were baptized into Christ have put on Christ. is neither Jew nor Greek, there is neither slave ee, there is neither male nor female: for you are e in Christ Jesus." Does not Paul tell us here that should be brought to an end?

haps there is an answer to that in the very next verse 29: "And if you are Christ's, then you are am's offspring, heirs according to promise." the m of faith is an inheritance older than the law. e heirs of Abraham, who worshiped in the litur- the altar sacrifice which went back to Abel's day. we are free to worship in the liturgy of the Gos- ot bound to worship in the liturgy of the law.

l, if we are now free, and since God has not ibed a specific New Testament liturgy, why use gy at all? The answer that satisfies me is first of is: We who cannot avoid form should not in m's name replace good form with bad form. And lessness" is almost invariably bad form. Yet, do isunderstand me. In certain congregations which ed it, I have for years conducted worship which had no more form than hymns, Scripture reading, prayer and a sermon. I did, however, draw on my liturgical awareness to supply as best I could, in the prayer and sermon and choice of hymns, the elements of confession of sin, absolution, thanksgiving and praise, confession of faith, and exhortation to a life in God won by Christ and offered by the Spirit through the Means of Grace. But musical or written liturgy should not be forced on any congregation against its will.

Where there is no objection to liturgy, there is generally an inclination and desire to use the liturgy that best reflects the aspirations of the congregation concerned. Though liturgy will be misconstructed in any church and misused by any individual whose trust is in good works, it will be cleansed in the hands of the church which holds to the pure Word and sacraments, and there it will be a blessing to the penitent and believing sinner.

Thus Luther kept the basic structure of the medieval Catholic service when writing the new, but he revised the prayers, extracted doctrinal impurities, placed the sermon in its rightful place, restored the use in it of the language of the people, and based the service firmly on the Scriptures. The liturgy in the "Service Book and Hymnal" of the Lutheran Church in America is very much like Luther's service, and while there are some similarities in structure to the Roman Catholic mass of today, the tone and emphasis is entirely different.

A quotation from an LDR tract written by Prof. E. Clifford Nelson of our Seminary appropriately closes this article. "The Lutheran Church . . . exercises no restraint over pastors or congregations. She simply chooses to be liturgical and follow the ancient forms of worship. Why? *First,* she feels that public worship must be preserved from individualism. . . . This means that the individual should as far as possible cease to be an individual and realize himself as a part of the fellowship of Christian men. . . . *Second,* the formal worship of the Church makes the worshiper aware of the company of Christians above and beyond this earth. He is using the historic form of worship that the saints of all ages have employed. He sings: 'Therefore with angels and archangels and *all the company of heaven* we laud and magnify Thy glorious Name . . .' (a portion of the Communion Service). *Third,* our Lutheran Church feels that her liturgy expresses very well the definite and distinctive faith of the Church of the Reformation: (1) justification by faith, (2) the supremacy of the Word of God, and (3) the priesthood of all believers. That is why she feels justified in recommending a liturgy to her people."

Once upon a time there were three kittens . . .

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

Last winter was bitterly cold in Wisconsin. For weeks the temperature was around -20 F. We kept warm and comfortable in our electrically heated home, but our cats, who live in the garage, coughed and sneezed and were so hoarse that they could hardly say a "Miau."

"Oh, well," was the consensus of the native Wisconsinites around us, "They'll probably die, and you can get lots of new ones in Spring."

But I decided my children's pets mustn't die. After all Timmy, then age 4, had no one to play with all day while Kristin was at school except his animals.

"How are your cats these days?" the ladies asked me at the next circle meeting of the Ladies' Aid.

"Oh, just fine, thank you. They don't cough much any more."

"Oh, really? What did you do with them?"

"Well . . . I put children's aspirin and cough syrup into their milk!"

For many weeks afterwards the story went around in the congregation of how Mrs. Jordheim had used her nursing knowledge on her cats. I am sure some others followed my example, because I was often teased about giving the local veterinarian so much competition.

Our animals have often been points of contact with the people, especially during our first months in Wisconsin. Being so inexperienced with pets, we often needed a "consultation" on our many problems. Really, we didn't want any cats at all. Our first dog, a fine English cocker whom we inherited when our milk and ice cream man moved to a town apartment, had recently been run over by a car. So we were looking for a puppy.

Then one afternoon after a Ladies Aid meeting, one of the husbands presented me with a sack.

"Oh," I thought to myself, "How nice, new potatoes. Wieners and potato salad for tomorrow's dinner." I thanked properly, took the sack, expecting it to be heavy. Then I noticed its peculiar shape. Something moved around in it, and suddenly I heard the most desperate "Miau, Miau."

"Kittens! Oh, Mother, we got kittens!" Timmy exclaimed enthusiastically. "Open the bag and let me see!"

The deadly scared kittens stared at us with big eyes. One was black and white, the other grey and white. Were they ever pretty! Right there and then we named them: "Monsemann" after a cat in a Norwegian children's book, (who always slept in an old hat under the table) and Gråpuss, meaning a grey kitty.

So we drove home with our treasure and deposited them in the basement, because we were told not to let them outside for a while. They might run away. After three days we moved them to a barn near us. That feat was by no means accomplished without difficulties. Monsemann had crawled into the back of my was machine, and for hours it was impossible to get him from there.

So our kittens grew, lost their shyness, and became pets. Then one day a tiny grey cat joined comp After a week or so another one just like it appeared. named them Truls and Trine. Now we had four cats.

In the meantime we had also acquired a new pu and the care of these animals kept me busy.

"No more kittens," I said and laid down the law, " is enough, otherwise we have to buy a cow to suppl the milk we need."

Periodically stray cats came and went. Our four always evicted them from their kingdom, the ga where we had to move them when the cold wea started. Each of them has a carton as house, and t is an extra one as guesthouse.

Then one day Timmy had a bright idea. Ha previously put up a big sign outside, saying:

"Please drive slowly and don't kill my doggie," he Kristin write a new sign—

"Please do not drop off any more stray cats here!"

So Spring came and with it the proud arrival of t tiny kittens which were announced by Mother T Two of them looked just like Monsemann, one like T They grew up and were given away to some of neighbors who were on top of Kristin's long list of pros tive "cat foster parents."

Then Truls left us, probably in favor of a good We were very sad, but we never found him again.

There is one thing about our cats which has puzzling us for the longest time. The three who now left are great enemies. They fight, get bloody n and turned-over paws, and they will not even eat from same dish. Our dog Nicky, however, who turned ou be a fairly unfriendly watchdog but a patient, lo protector of the children, is the best of friends with cats. He paws them and strokes them, he lets them from his dish. He even carries them around in his m as cat-mothers do with their young. Did anyone ever that relatives, neighbors, even nations fight like and dogs?

Horn and Hammer

Babbitt Dethroned

1922 when America was enjoying her first major -war boom, Sinclair Lewis wrote a novel about a ietic Midwestern businessman named George F. bitt, whose confusion was only matched by his fulness. Babbitt wanted, oh so much, to belong to wonderful shiny civilization growing up around . And he was told on the best authority that the to do it was "to throw away his hammer and a horn"—to be a go-getter and a booster.

uch of American boosterism remains, but much of is been replaced by a species of petty griping. Amer- s have thrown away their horns and bought ham- s—tack hammers.

here is room in any society for big criticism. I am that on Ibsen's monument there is the word "Break strong hammer!" And whatever ultimate judg- t we may make of Ibsen as a moral force, the fact ains that he hammered at the big wrongs: dis- sty, vested corruption, and massive social indif- nce.

Mosquito Bites

ost of our criticism, however, is not weighty but al. We seethe about the small dislocations: the led egg which does not coddle, the sermon which ds warmed-over, humor shopworn and marked n for clearance. Even our children have been in- d by this petulance and boredom. In the early ; they learn that all jokes are "corny," all speakers ing," and all activities inconsequential.

Gout

used to be a pleasing fiction that gout was a se of overindulgence and was hence an appropriate dy for English country squires. I understand that diagnosis is old hat and that gout may even strike retired vegetarians and temperance speakers. But there is a disease of overindulgence which may be called psychic gout—the wretched consequence of our opulence—the motivated grievance, the chronic moan.

We are the fattest, smoothest, shiniest people which have ever waddled over the face of the earth. We are cleaner, sweeter, and cozier than ancient kings. We live more effortlessly in our homes than we did before we were extruded into the world. Pre-heated, pre-cooled, pre-filtered, de-humidified air fans our faces and we live in wadding. Doors, walls, floors, beds, chairs bulge with foam rubber, feathers, fur, and felt. We are being sedated, tranquilized, hypnotized, and therapied into bland idiocy, and when we sicken and die, we are wafted out on a cloud of carbon-derivatives. Death has lost its sting and the grave its terror.

Pout

And yet we gripe. Keats has a line, "the small gnats mourn." It is apt. We get together and rub our back legs like crickets and the wail arises.

I sometimes long not for the horrors of war, from which may God spare us, but for its austerity. In the fall of 1944 we drove up to Bristol for a Beecham concert. Like most English towns Bristol looked like a testing site for buzz bombs. But in the hallway of the blacked-out concert hall where people in frowsy evening dress gathered during the intermission to eat something dreadful called Bovril sandwiches and to drink rationed tea, an amazing cheerfulness prevailed. It was as if what really mattered was not that one was uncomfortable and a little squalid but that one was alive and could hear Beecham and Beethoven once more.

Is it possible that we now have so much that the simple blessings no longer move us: sun and air, food and raiment, a warm shelter against frost and foul weather, and a measure of peace? Dear God, has it come to this?

For the Family Altar

J. R. Hesten

Toward the Twenty-sixth Sunday After Trinity *Heav*

The Epistle: I Thessalonians 5:12-23 • The Gospel: Matthew 11:25-30

Monday, November 16

WHERE IS IT?

Hebrews 11:16

But as it is, they desire a better country, that is, a heavenly one.

Because we are accustomed to things geographical, there is something in our natures that makes us want to put heaven in a particular location. We think of heaven being "up" above us. But the Bible does not tell us where it is, although it treats heaven as a fact. In the Book of Hebrews, where men of faith are listed, it points out that while their present lives were lived as pilgrimages in faith, they looked toward heaven. There it is referred to as "a better country." In II Peter 3:13, it is described in this way: "We wait for new heavens and a new earth in which righteousness dwells."

How content we are, O God, to let the secret of heaven's location rest with You. So long as we have the promise of Your Word that there is a place prepared for those who love You, we devote ourselves to a life of faith and service in Your Name. Amen.

✚

Tuesday, November 17

IT IS REAL

Psalms 16:11

Thou dost show me the path of life; in thy presence there is fullness of joy, in thy right hand are pleasures for evermore.

Holy Scripture makes it very plain that heaven is not an "idea" or a bit of "fancy longing," or part of human guesswork. Life is real now, and it will be more so hereafter. Our experiences will have an even greater vitality. John said, "When he (Jesus) appears we shall be like him." Paul, in comparing the present life with the life hereafter, said, "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood."

We thank You, gracious Jesus, that in Your Word we are not addressed in riddles or vague prattle concerning the truth and the reality of the life to come. Fill us with anticipation of the fullness that shall belong to those in heaven. Amen.

✚

Wednesday, November 18

IN OUR TERMS

John 14:2

"In my Father's house are many roo if it were not so,, would I have t you that I go to prepare a place for yo

When Jesus talked to His disci about leaving them, He comforted th with these words about heaven. He sp in terms of the "Father's house," "rooms." The Son of God, speaking men with finite minds, strove to cribe heaven in terms they could und stand. There is every reason to beli that the very best of the present life also be present in the life to come, perfection, to be sure. Yet, as we th of these things, we must remember t it is written that our eyes have seen, nor our ears heard, what God prepared.

In our humanness, dear Lord, we anxious to make our own sort of heav design it to be what we think it ou to be. Out of love You have chosen o to hint what blessedness is in store those who come, at last, to eternal pe Prepare us for that peace. Amen.

✚

Thursday, November 19

WHO WILL BE IN HEAVEN?

Revelation 7:14

"These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb."

Heaven isn't a place you happen to go to after you die; nor is it a place where somebody stands at the entrance and says "Welcome!" at the arrival of a person who spent his life behaving himself, never hurting anybody, being nice to aged people and little children. Heaven is the blessed abode of those who discovered they were lost sinners, found complete forgiveness in the sacrificial life and death of Christ, and by the power of Christ's resurrection, were given, by the Holy Spirit, a new life. There is no other way to heaven.

How good it is, Blessed Jesus, that our eternity need not be left to chance, or stay a big question mark until we die and then see what happens. You have said, "He that believes and is baptized shall be saved." Let us hold onto the Hand that alone brings us home. Amen.

Friday, November 20

WHAT IS IT LIKE?

Revelation 21:4

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.

An old legend is this: Two men made a pact that the first to die and go to heaven would somehow get word to the other, and describe heaven. So it was that one died, and having gone to heaven, reported back, "It is not like I thought, nor like you thought, but altogether different." This little fiction illustrates well our inability in this life to fathom the glories and perfections of heaven. To reach our minds, the Word speaks of the absence of sin, pain, death, tears, to indicate the happiness of the eternal abode.

You have seen fit to leave unanswered for us so many questions we have about heaven, dear Father. Help us to understand that in Your presence the ravages of sin shall be no more, and gratefully look forward to our safe homecoming to such a wondrous place. Amen.

Saturday, November 21

WHAT DO THEY DO?

I Timothy 6:19

Thus laying up for themselves a g foundation for the future, so that t may take hold of the life which is indeed.

Often the critics of the Christian fa and particularly of the idea of hea raise the point that heaven must b very boring place. This, of course entirely contrary to the teachings of Bible. There it is described as ha "fullness." And Paul speaks of it "the life which is life indeed." It be an experience of growth in wisd good occupation, a "reigning with Chri A man once said, "I'm going to take first thousand years standing before Savior, and thank Him for what He for me."

There is so much here that I ca do, dear Jesus; poems I want to w pictures I want to paint, music I to hear, thoughts I want to think. haps it is in the perfection of he that doing these things will be a of the joy. In Your Name. Amen.

ard Sell" Evangelism Assailed by Methodists

oo much evangelism today is of Madison Avenue "hard sell" varie-900 Methodist ministers were told he denomination's National Coun-f Evangelism in Los Angeles.

ishop Richard C. Raines of Indian-is, Ind., said that most laymen are trained in meaningful church nbership. "They do not understand they are to be religious in depth," aid.

adison Avenue "hard sell" evan-m, the idea that anything goes so as members sign up, and the ch's "soft soap" approach, the of peace of mind at any price, e chalked up big membership s for the church," he observed.

ut neither," he said, "is really ful in the long haul in producing rd corps of committed, spiritually ing laymen." What the church s, he added, is a return to small and prayer groups.

O. T. Course Offered

re than 1,000 persons are taking llege course in Old Testament offered on television in Wash-n, D. C.

Methodist minister and a rabbi teaching the course. Some 125 ers have paid a tuition fee of $20 he semester and registered with rican University to take the course ollege credit.

other 239 have paid a registration f $12 and will prepare term pa-take the final examination, and e a certificate of credit from the rsity.

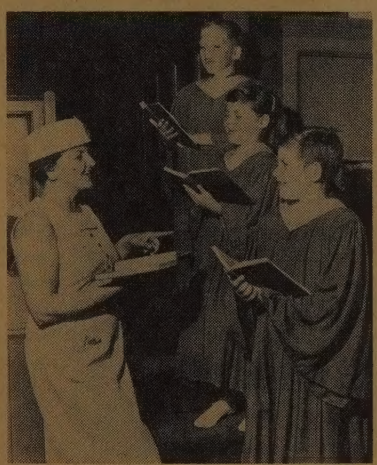
additional 430 persons have ed home study guides at $5 each llow the course at home. They go on field trips with the class will not take the examination or e credit.

us far, the university's book store old more than 900 copies of the ok being used on the course, "Understanding the Old Testament," by Dr. Bernhard W. Anderson of the Drew University Theological School, Madison, N. J. Since some families are studying the course together, this indicates that well over 1,000 students are tuned in to Station WMAL-TV every Saturday morning at 11 for the hour-long classroom lecture.

Dr. Edward W. Bauman, professor of religion at American University, who pioneered a sensationally successful television Bible class on the Life of Christ last year is again serving as instructor. Assisting him is Rabbi Balfour Brickner, spiritual leader of Temple Sinai, Washington, D. C.

The class will take several Saturday afternoon "field trips," and arrangements are being made for between 500 and 750 persons on each excursion.

Dr. Bauman also will lead a group to the Holy Land between Christmas and New Year's. Thus far, 12 persons have signed up to accompany him.



—RNS Photo

OPERA MOTHER, CHILDREN IN CHOIRS—Katherine Hilgenberg, mezzo-soprano of the San Francisco Opera Company, who began her singing career in a church choir, vocalizes with her sons, Raymond, 9, and James, 10, and daughter Cathleen, 7, all junior choir members at the Beverly Hills Community Presbyterian Church in Los Angeles. The star also sings in the senior choir when not filling professional engagements.

Says Revival Must Come From Pew

Dr. Ralph W. Sockman, pastor of Christ Church Methodist in New York, told Hendrix College students in Conway, Ark., that if America ever has a revival it will come from the pew, not the pulpit.

Christians must first recover the "contagious zeal" of the early church, he declared. "The early church had no preacher, just a company of people telling others about Jesus," he said. "Get people to talk about Christ as they talk about other things, and something will happen."

Dr. Sockman said Evangelist Billy Graham was "worthy of credit" for his emphasis on the need for "decision," but added that decision was not enough.

"After decision must come a developing taste in the matters of the spirit, a growing appetite for things as Christ revealed them," he observed. He described Christ as "a quickening spirit that can keep an individual growing morally and spiritually even into old age."

Sees Realistic Sex Education In Churches

Churches are beginning to face up to the need for a more "realistic" type of sex education for youth, a National Council of Churches' official said in Chicago.

"The old way was a kind of exhortation to be good, based largely on fear," said the Rev. William Genne of New York, executive director of the NCC's Department of Family Life. "The new way is an attempt to help young people understand that sex is part of their total personality—and that basically sex is good."

"But, like any other gift from God," he said, "we need to know how to handle it and express it properly."

Mr. Genne was one of several family life experts who addressed a committee of 106 laymen and clergy repre-

senting 40 co-operating denominations and eight state councils of churches at the department's annual meeting.

Another speaker, Mrs. Ethel Kawin, said Christian educators need a better understanding of child development in order to avoid using concepts that are "too adult" in the religious education of children and youth.

Discussing the Parent Education Project, she said it had developed six fundamentals for the religious nurture of children. These were: feelings of security and adequacy; understanding of self and others; democratic values and goals; problem-solving attitudes and methods; self-discipline, responsibility and freedom; and constructive attitudes toward change.

Children Send Bell to Ghana Church

Thanks to four Atlanta youngsters who gave up their "plaything," a new church in the young African nation of Ghana will have a bell for its steeple.

Dr. George Faile, a medical missionary of the Southern Baptist Convention, requested the bell in a letter to his former church, Atlanta's Druid Hills Baptist Church.

The missionary is establishing a Baptist medical center in West Africa, and his former congregation is helping him in efforts to construct a church building there.

Dr. Louie D. Newton, pastor of the Druid Hills church, read the request to his congregation. Four boys and girls, the children of Mr. and Mrs. Dan L. Carmichael, Jr., who attend the church, immediately offered an old bell with which they have played for years.

The bell, which saw 70 years service in a Georgia church which is no longer in existence, was cast in Hillsboro, O., in 1889. The Carmichaels had kept the bell for a long period, then when no immediate use appeared they permitted their children and others in the neighborhood to use it in connection with the young Carmichaels' playhouse, where children "played church."

Dedication services for the bell were held at Druid Hills and it is now being shipped to Ghana.

ELEPHANT ATTENDS MASS

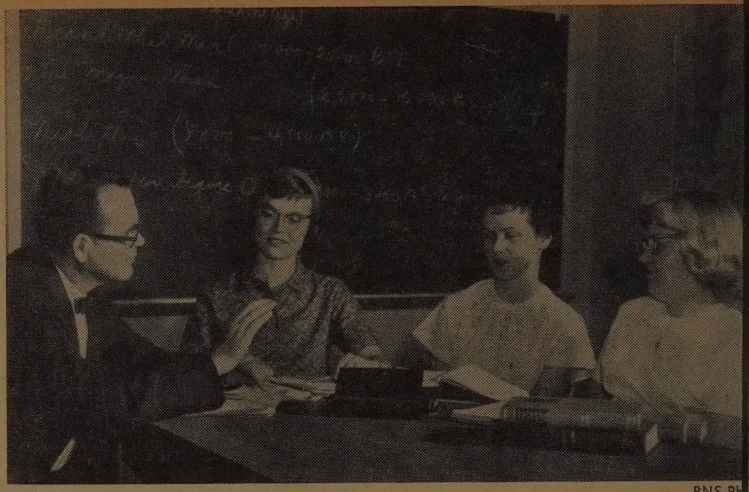
Pandemonium broke out in Milan, Italy when an elephant went to Mass on the Feast of St. Francis of Assisi, who had a special love for animals.

Women worshippers screamed and many fainted when Mary, a five-ton circus elephant, broke into a church where Mass was being offered.

The pachyderm was being led to an animal-blessing ceremony marking the Franciscan feast day when it became frightened, snapped its shackles and bolted into the church courtyard.

The elephant crashed head and shoulders through the central door of the church behind the kneeling congregation. However, the animal's trainer, jabbing a spike into its hind foot, succeeded in backing the elephant out.

Mary then retreated to a corner of the churchyard where she remained all afternoon. At 7 p.m. the animal again crashed into the church, walked down the aisle and paused before the altar. It then wandered into the sacristy and out into the cloister of an adjoining convent. Finally it emerged into a side street where circus hands managed to corner it and lead it away.



—RNS Ph

COLLEGE FOR DEAF OFFERS RELIGION COURSE—Using sign language, the Rev. Eugene McVicker, newly appointed professor of religion at Gallaudet College in Washington, D. C., conducts a class in comparative religion for his deaf students, the first religion course in the school's 95-year history. Pastor McVicker is a clergyman of the United Lutheran Church in America.

38 Exchange Grants

Thirty-eight Lutherans from 12 countries have received grants to spend a few months during 1959 in another country to study specific aspects of its church life, under the church workers' exchange program of the Lutheran World Federation.

Traveling under the auspices of the LWF Department of World Service, 15 Lutherans from the United Sta have visited foreign countries, wh 20 exchange workers from eight co tries have come to the U.S.

Of the total number of exchang thirteen have studied some phase church life in Germany, four in Sc dinavian countries, and one in E land.

Usual study period ranges fr three to five months, with a few changees spending from seven to n months in a foreign country.

Church Libraries Increase

Observance of annual Book W November 1-7 draws attention to increasingly important role that bo are beginning to play in Lutheran gregations across the land thro recently organized or expanded pa libraries.

October marked the first anniver of the Lutheran Church Library sociation, formed "to further growth of congregational, or chu libraries in Lutheran churches." ganized by a group of lay ch librarians in Minneapolis, Minne this association stresses the resp bilities of lay leadership in the ch

During the first year of its exist this association has encouraged growth of one hundred and thirty- Lutheran church libraries, represen twenty-six states and Canada.

venson Named to Defense Advisory Post

Dr. C. Richard Evenson has been med as a Lutheran consultant on med forces religious school materials the Department of Defense.

Dr. Evenson, executive secretary for rish education of The Evangelical theran Church, will serve as an ad- or for the religious education com- ttee of the armed forces chaplain ard.

He is one of five denominational nsultants to the committee, which velops and approves religious ma- ials to be recommended to military aplains for use during the follow- g year. Dr. Evenson's specific area responsibility will be with daily cation Bible school and weekday urch school materials.

A Defense Department spokesman imated that about 70 per cent of chaplains use the recommended terials, which when selected are de a part of a unified curriculum. jective of the unified curriculum is maintain a continuity of religious terials for military personnel and ir families as they move from one allation to another.

phatha Mission Expands Into S. Dak.

The Rev. Sterling H. Simonson has n installed as chaplain for the deaf blind in the South Dakota District the southwestern part of Minne- . He is also serving as director parish evangelism at East Side Lu- an Church, Sioux Falls, S. Dak. ast Side Lutheran Church is co- rating in the expansion of the Eph- tha mission to the deaf and blind the South Dakota District by ing facilities available for a pro- n of education, fellowship, and ship for students attending the e School for the Deaf, as well as other deaf people in the Sioux s area.

nce being called by the ELC Board harities, Pastor Simonson has been ving training for his new position. has included an orientation course Gallaudet College, Washington, D. C., and clinical training at Luther Theological Seminary, St. Paul.

A reception was held for Pastor and Mrs. Simonson at East Side Lutheran Church. Greetings were brought by Dr. M. A. Dahlen of the Department of Charities, Supt. A. S. Myklebust of the South Dakota School for the Deaf, Mrs. Floyd Olson, speaking in behalf of parents whose children will be reached through the mission, the Rev. Ingvald Thvedt of Faribault, Minn., and the Rev. Walter Olson of Minneapolis. The latter two men used the sign language.

More Honor Rolls

Eight more churches have been added recently to the Honor Roll list for LUTHERAN HERALD. The following churches have subscribed for every-member family in their parish.

Bethel Church, Marvin, S. Dak.—the Rev. Philip Blilie, pastor

First Church, Dows, Ia.—the Rev. J. Langehough, pastor

Calvary Church, Rapidan, Minn.—the Rev. Earl V. Peterson, pastor

Jackson Lake Church, Amboy, Minnesota—the Rev. Earl V. Peterson, pastor

Trondhjem Church, Rosholt, S. Dak.—the Rev. M. Franklin Pudas, pastor

Hay River Church, Wheeler, Wis.—the Rev. Harold Reitz, pastor

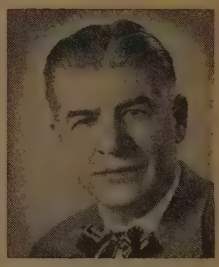
Badger Church, Badger, Ia.—the Rev. Walter E. N. Wahl, pastor

St. Peter's Church, Baker, Ill.—the Rev. H. A. R. Weltzin, pastor

Orville Dahl Elected California College Head

Dr. Orville Dahl has been elected president of the new California Lutheran College being established in Thousand Oaks, Calif., as the united effort of five church bodies active on the Pacific Coast.

To be located on a 206-acre campus in the Conejo Valley, 15 miles west of Los Angeles, the school will be



California's first Lutheran liberal arts college. It is hoped to complete the first phase of the 15-year, $15-million project in time to open the college in the fall of 1961 or early in 1962.

Supporting the project are the American, Evangelical, Augustana, United Evangelical and United Lutheran Churches.

Dr. Dahl, former executive director of higher education for The Evangelical Lutheran Church, has been associated with the venture for the past three years, first as a consultant and since July of 1957 as president of the California Lutheran Educational Foundation, incorporated as the developing agency for the college.

A native of Duluth, Minn., Dr.

Truly I'd serve Thee—

by clothing them

through

WORLD RELIEF

15th and Elm Streets • Easton, Pa.

Dahl is a graduate of St. Olaf College at Northfield, Minn., and has done graduate work at the University of Minnesota.

Earlier this year, the Rev. Robert B. Gronlund, a pastor of the American Lutheran Church, was appointed as assistant to the president of the new college. In charge of public relations, publicity, and college development, he assumed his duties last Aug. 1.

Chicago Rescue Mission Observes 25 Years

The twenty-fifth anniversary of the Lutheran Home Rescue Mission, Chicago, Ill., was observed on Nov. 8. District President Myron C. Austinson was the guest speaker. Evangelistic meetings were held the first week of November with the Rev. Harry R. Gregerson preaching. The mission ministers to physical as well as spiritual needs of people in a blighted section of the city. It provided the nucleus for the formation of Community Lutheran Church, a Negro congregation. Sidney Swensen is superintendent of the mission.

MINNESOTA CHURCH ENLARGED—Bethlehem Church, Lanesboro, Minn., recently dedicated this new parish house addition to its church. The two-story stone building includes a fellowship hall, space for 18 classes, two offices and a kitchen. Total cost of the new construction was $105,000. Dr. E. C. Reinertson, president of the Southern Minnesota district, conducted the dedicatory rites. Dr. Sidney A. Rand preached at morning worship services. Other speakers included Nels Lillejord, a son of the congregation and a student at Luther Seminary; the Rev. Rolf Boe, and the Rev. M. Eugene Foehringer. The Rev. Arthur M. Jothen, a former pastor of the church, preached in the parish the week previous to dedication. The Rev. Leon O. Holtan is the present pastor.

Churches

Sturgeon Bay, Wisc.—Bay View Church, the Rev. Myron J. Medin, pastor, celebrated its 75th anniversary recently. The Rev. C. J. Tellekson and Dr. Orlando Ingvoldstad were guest speakers. Part of the anniversary festivities included the dedication of a new organ, new chancel furniture, new church pews, and a completely rebuilt basement and new heating plant.

San Jose, Calif.—First services of Zion Church, the new Home Mission congregation here, were held Nov. 1. The services were held in a house on the property which has been purchased for the first church unit. Construction is under way, and it is expected that the new unit will be occupied in December. The Rev. Oliver Ruud is pastor.

Brooklyn, N. Y.—The new $175,000 parish education and youth center of Bethany Church here was dedicated Oct. 25. Speaker for the occasion was Dr. J. W. Ylvisaker, president of Luther College. The Ladies Aid of Bethany Church observed its 70th anniversary in October. This is the oldest organization in the congregation. Guest speaker for the occasion was Dr. Myron C. Austinson, president of the Eastern District. The pastor of Bethany Church is the Rev. James M. Amundson.

New England, N. Dak.—Rainy Butte congregation near here celebrated its 50th anniversary in October with a cornerstone laying and dedication of its new church. Dr. L. E. Tallakson, president of the North Dakota District, preached the anniversary sermon and officiated at dedicatory rites. Among those taking part in festivities were two former pastors, the Rev. Carl F. Turmo and the Rev. Robert L. Nedrud. The Rev. Elias K. J. Kristensen is the present pastor of the New England parish.

Minot, N. Dakota—First Lutheran Church, the Rev. Harold B. Kildahl, Jr., senior pastor, observed its 75th anniversary with special services. The following were speakers at these occasions: September 27—Dr. T. F. Gullixson, pastor 1911-1930, preached at worship services and Governor John E. Davis brought a greeting to the congregation. September 29—Dr. N Astrup Larson, pastor 1903-191 addressed the anniversary dinner. D Loyal Tallakson, president of the N Dakota District, also spoke at the di ner. October 1—An historical pl written by Mrs. R. W. Kennard w presented by the WMF. Missiona Arndt Braaten from Madagascar, w was supported by First Churc addressed the gathering. October 2 Dr. V. J. Fischer, a member of Fi Church, presented a report of a "rou the world" mission tour. October 4 Dr. Fredrik Schiotz, president of t ELC, preached at divine worship se ices conducted in the city auditoriu Gifts of 16 art glass windows, a p organ for the Pioneer Chapel, a chancel brassware were dedicated tober 11 by Pastor Kildahl.

Bismarck, N. Dak.—Trinity Chur the Rev. M. P. Lutness, senior past recently placed a mortgage on th church property in order to prov $100,100 of sponsorship money Southdale Church, Minneapolis, Rev. L. C. Smith, pastor. The mo repays the Home Mission Departm

or its investment in the site and first hurch unit at Southdale.

Los Angeles, Calif.—Stained glass indows at Our Savior's Church here ere dedicated recently by the Rev. . L. Knutson, senior pastor.

hanges of Address for ELC Pastors

John G. Aamot, Paranavai, Parana, Brazil -15-59

G. Neil Christopherson, 16th Sig. Bn., ort Bragg, N. C. 10-1-59

Richard L. Combs, USATC Inf., USA Gar., ort Ord, Calif. 10-1-59

James Engen, Watrous, Sask., Canada 1-1-59

Albert W. Erickson, 1041 W. 49th St., ancouver, B. C., Canada 9-9-59

Edward Erickson, 720 North Omaha Ave., oux Falls, S. Dak. 7-1-59

Luther Flugstad, L'Hospital Protestant, gaoundere, Cameroun, Africa 10-7-59

Luther T. Gabrielsen, Hq. 3550 Flying raining Wing, Box 17, Moody AFB, Valdos- , Ga. 10-1-59

Bernhard Guldseth, 832 West Linden Ave., ergus Falls, Minn. 10-1-59

E. B. Kluver, 455-16th St., Fortuna, Calif. 1-1-59

Einar R. Larson, 3405 Nairn St., El Paso, exas 11-1-59

L. J. R. Larson, RR No. 2, Box 135, Hol- en, Wis. 10-1-59

Orlando A. Lee, 12013 Park Ave., Tacoma , Wash. 9-15-59

Douglas E. Lindgren, 3505 Lindermann ve., Racine, Wis. 9-15-59

Mikkel Mandsager, 609 Bullis St., Kenyon, inn. 10-5-59

John Milton, 2420 Como Ave., St. Paul Minn. 10-1-59

M. S. Molvik, 605-24th Ave. S., Grand rks, N. Dak. 11-1-59

H. S. Nasheim, 4039 N. LeClaire Ave., Chicago 41, Ill. 9-15-59

Bjorn B. Nielsen, C. G. Jung Institute, Gemeindestrasse 32, Zurich, Switzerland

F. M. Norstad, 9112 Western Ave., Des Plaines, Ill. 9-1-59

Henry Peterson, RR No. 1, Seneca, Ill. 10-26-59

Oliver W. Ruud, 3524 Williams Rd., San Jose 28, Calif. 10-6-59

Lowell H. Smestad, New Richland, Minn. 11-1-59

A. L. Stenberg, 1343 N. 5th St., E. Grand Forks, Minn. 10-1-59

Newly Ordained . . .

Herbert T. Neve, Jr., 2220-2nd Ave. N., Grand Forks, N. Dak. 10-1-59

Kenneth A. Vinge, 841 N. 5th St., Coeur d'Alene, Idaho 9-13-59

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4 bedroom modern home in small NE S. Dak. town. Includes 6 acres, small barn and 2 garages. 639-4B

Good 9 room modern house and garage. 1 block from Lutheran church. S. Dak. town. $5,000. 639-5B

Businesses

Grocery store in Red River Valley small town—Minn. Good opportunity for right party. Lutheran church and good school. 639-30C

Drug and sundries store in ELC community, NC Ia. Newly remodeled, modern 4 room apartment in rear. Excellent for semi-retired couple. 639-31C

Grocery store and meat market fully equipped. Co. seat town of 2600, S. Dak. Owner wishes to retire. Strong Lutheran community. 639-6C

FOR RENT

Room for employed lady or young man. N. Mpls. Close to bus and Lutheran church. 639-7B

Woman desires to share her 2 bedroom bungalow with woman 30-40 yrs of age. St. Louis Park, Minn. ½ block from busline. 639-8B

Small modern house, NW Ia. town for middle-aged couple. Close to Lutheran church. May help pay rent by helping elderly couple. 639-9B

Nice room, home privileges. S. Mpls. Prefer business woman or church worker. 639-10B

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Single, employed girl desires small unfurnished apt. in Mpls. Near busline and Lutheran church. 639-11B

Working male student wants to rent room in area of Maryland Hotel or near 7th St. and School of Business, Mpls. 639-12B

POSITIONS WANTED

Middle-aged woman desires housekeeping position in S. Mpls. home for one or two elderly people. 639-13D

Woman wants housework on farm. Available immed. 639-14D

Exp. couple wishes work in either home for aged or children's home. Lady as 1st cook and supervisor of kitchen and dining room. Man to do lite work. Must live in. Give full details in 1st letter. 639-15E

Family man with B.S. degree elementary education major, desires teaching position, Jan. 1. 639-16E

Small woodworking shop, SE S. Dak. wants piece work for larger factory. 639-17E

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Housekeeper needed in elderly couple's home in Mpls. All modern conveniences. Private room and bath. Near Luth. church and bus. 639-18F

Widow with comfortable home in N. Dak. town, desires refined middle aged woman companion. Light work. Nice for someone desiring home, Lutheran companion. 639-19F

Full time housekeeper, 2 adults in family. All modern home-private bath and room. Wis. city. 639-20F

Homemaker for motherless, Christian home; 3 children—boy, 14; girl, 11 and boy, 8. ½ mi. from town. N. Minn. Near ELC church. 639-21F

Supervisor of Psychiatric Social Service. Good psychiatric consultant and group therapy program. Lutheran children's home, Ia. for teenage children with personality or behavior problems. Starting salary—$6500. 639-22F

Wanted woman helper and companion in S. Mpls. home. 1 adult. Light housework and light cooking. 639-23F

Elderly woman to keep house for reliable adult. More for home than wages. S. Mpls. References. 639-24F

Lutheran housekeeper for middle-age man and son. 639-25

Psychiatric social worker. Children's hom Ia. Salary $6500. 639-26

Dentist for large Alaska city. Good oppo tunity. Office and housing available. Goo hospital, school, and church. 639-27

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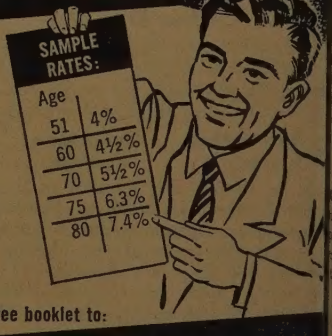

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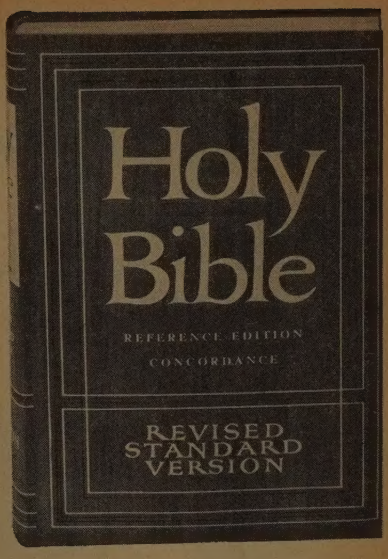

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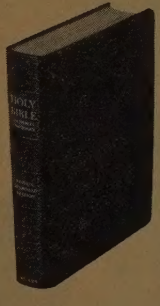

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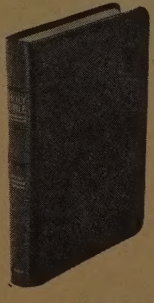

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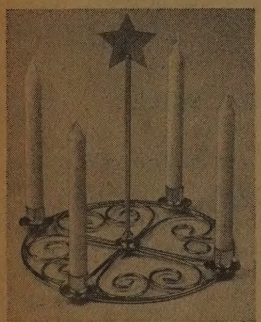

Advent Wreath

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